2: Hockings E-4,5 (1962-1977) 1980
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463 the great majority still are today. For them the family has always been the basic unit of production. As much as five months of the 592 year are spent non-productively (Ranga, 1934, 9–10), but during the other months every member of the family, even a child, makes some contribution to the traditional family economy. Adults work in the fields and are helped by boys and girls when necessary (462) (Harkness, 1832, 114–115). Men do the heavier work, such as forking, ploughing or clearing stones, and women the lighter work, mainly planting, weeding and harvesting (Ward, 1821, lxx, lxxiii; Jagor, 1876, 201–202: Ranga, 1934, 8; Noble, 1968, 143–148). As well as their field-work women are responsible for cooking and for • (883) all the housekeeping, including the laundry.[25] Adolescent boys work as cowherds; girls take care of babies whose mothers are in (857) the fields (Harkness, 1832, 113). Children also do the initial preparation of meals before the women return home each day. (887) People too old to work in the fields stay at home minding the children and keeping an eye on what passes within the village (Jagor, 1876, 194).

463 This pattern has been modified somewhat by a trend among the more educated men to work away from the village. At first a few (178) were employed in the towns as peons, clerks, builders and labourers, and throughout the district as primary school teachers.[26] During the First World War some young men began (460) working in the munitions factory near Wellington (it still employs (871) many Badagas). Then, in the 1920s, the first Badagas attended university and returned to professional positions in the Nilgiris. Of these professionals the most influential small group have been the parliamentarians—M.P.s and M.L.A.s—many of whom are from one extended family whose fortune was initially established by labour contraction (see Diagram 9, p. 179). More numerous today are the doctors and lawyers. Other Badagas who though less well-educated no longer follow their traditional occupation include school-teachers, government officials, bus drivers, contractors and factory workers.

476 A correlate of this move towards the towns has been the breakdown of customary labouring methods. There were two kinds (478) of cooperative labour: in one a number of families (usually from one lineage) would pool their labour to farm an area and then would divide up the produce proportionately; in the other, several families would work for a particular farmer but have no share in his produce: he in turn would help them with their cultivation. For

Employment

463 Prior to 1913 all Badagas were primarily agriculturists; for the great ma-
592 jority of the people this is still true today. Although as much as five months of the farming year is spent non-productively (Ranga 1934: 9-10), every member of the family, even the child, makes some contribution to the traditional family economy.
241 Adults work in the fields, and are helped by boys and girls when necessary (Hark-
462 ness 1832: 114-15). Men do the heavier work, such as forking or plowing, and women do the lighter work, mainly planting, weeding and harvesting (Ward 1821:
241 lxx, lxxiii; Ranga 1934: 8). Adolescents work as cowherds, and girls also take
883 care of small babies while the mothers are out in the fields (Harkness 1832: 113).
857 Children also do the preliminary work of cooking before the women return home
462 each day. As well as field-work, women do the main part of the cooking and are responsible for all of the house-keeping, including the laundry (Jagor 1876: 201-02).
887 People too old to work in the fields stay at home minding the children and keeping an eye on what passes within the village during the day-time (Jagor 1876: 194).

178 This pattern has been modified somewhat by the trend among the more
463 educated Badagas to work away from the village. At first a few Badagas were being employed in the towns as peons, clerks, builders and laborers, and throughout the District as teachers (Thurston 1909: I, 63; Ranga 1934: 8; Vivekanandam Pillai 1937: 248). During the First World War some young men worked in a muni-
(5511) tions factory at Wellington. Then, in the 1920's, the first Badagas attended col-
(5510) leges and returned to professional positions in the Nilgiris. Of these professionals the most influential small group have been the parliamentarians, M.P.'s and M.L.A.'s, nearly all of them coming from one family. More numerous are the doctors and lawyers. Other less well-educated Badagas who no longer follow their tradi-